Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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BIOGRAPHICAL.

John Craig.

The following biographical sketch is extracted from M'Crie's Life of John Knox, the celebrated Scottish Reformer. It presents incidents which are both curious in themselves, and illustrative of the singular manner in which many of the promoters of the Reformation were fitted by Providence for engaging in that great undertaking.

John Craig was born in 1512, and soon after lost his father in the battle of Flodden, which proved fatal to so many families in Scotland. After finishing his education at the University of St. Andrews, he went to England, and became tutor to the family of Lord Dacres, but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars. The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing either to the circumstance of his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust at his native country, that he left it in 1537, and, having remained a short time in England, went to France, and from that to Italy. At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honorable employment in that body. In the library of the *Inquisition*, which was attached to the monastery, he found *Calvin's Institutions*. Being fond of books, he determined to read that work, and the consequence was, that he became a complete convert to the reformed opinions. In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates, and he must have soon fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place, and advised *him*, if he was fixed in his views, to retire immediately to some Protestant country. With this prudent advice he complied so far as to procure his discharge from the monastery.

At a very early period of the Christian era there were converts to the gospel "in Cæsar's household;" and in the sixteenth century the light of reformation penetrated into Italy, and even into the territories of the Roman Pontiff. On leaving the monastery of Bologna, Craig entered as tutor into the family of a neighboring nobleman who had embraced protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Inquisition, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought to trial, and condemned to be burned, along with some others, on the 20th of August 1559. On the evening previous to their appointed execution, the reigning Pontiff, Paul IV. died; and according to an accustomed practice on such occasions, the prisons in Rome were all thrown open. Those who were confined for debt and other civil offences were liberated, but heretics, after being allowed to go without the walls of their prison were again thrown into confinement. A tumult, however, having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an inn at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the Captain looked stedfastly on Craig's countenance, and taking him aside, asked him if he recollected of once relieving a poor wounded soldier in the vicinity of Bologna. Craig was in too great a confusion to remember the circumstance. "But I recollect it (replied the Captain,) and I am the man whom you relieved, and Providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along with me, but for your sake I shall shew them every favor in my power." He then gave him what money he had upon him, and directions how to make his escape.

We are not yet done with the wonderful incidents in the life of Craig. "Another accident (says archbishop Spotswood) befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place he himself had not often repeated it as a singular testimony of God's care of him." In the course of his journey through Italy, while he avoided the public roads, and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in his teeth. It occurred to him that it had been sent by some evil disposed person, who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavored to drive it away, but the animal continuing to fawn upon him, he at last took the purse, and found in it a sum of money which enabled him to prosecute his journey. Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His majesty was so much pleased that he was desirous of retaining him; but the new Pope, Pius IV. having heard of his reception at the Austrian capital, applied to have him sent back to Rome, as a condemned heretic, upon which the Emperor dismissed him with a safe-conduct. When he arrived in England in 1560, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language, during an absence of twenty-four years, he for a short time preached in Latin to some of the learned in Magdalene's chapel. He was afterwards appointed minister of the parish of Canongate where he had not officiated long, till he was elected colleague to Knox.

DOCTRINAL.

UNITARIANISM IN IRELAND.

The remarks of the Rev. Mr. Montgomery at the meeting of the Synod of Ulster, from which we gave copious extracts in our last paper, are continued in the present number. He proceeds to say:

'Were uniformity of faith, however *desirable*, (which to me seems exceedingly doubtful,) I am persuaded that creeds and confessions, and other "devices of men," are not the means adapted to produce it. The very churches which taunt us with our varieties of faith, and reproach us for permitting the disuse of our "ancient standards," have as great diversities of opinion in themselves as prevail amongst us. We might fairly turn upon them and say, "Physicians, heal yourselves!" It is as notorious as the sun at noon day, that the Established Church, at this very moment, is divided into two great parties of Arminians and Calvinists. I have seen a low Arian, if not Socinian work, written not many years ago, as I have been told and believe, by a dignitary of that church, turning the doctrine of the Trinity and Archbishop Magee's view of the atonement into contempt and ridicule in the most indecorous manner. And we all know, that from Tillotson down to the present age, many of the brightest ornaments of that church have wished, that "she was well rid of the Athanasian creed." Do I mention these things from any invidious feeling towards the Established Church? By no means. I believe the clergy of that church to be a very respectable body of divines, many members of it are amongst my best friends, and some of the most pious Christians I ever knew were of its communion. But I consider the state of that church as a striking proof of my position, that uniformity of creed does not necessarily produce uniformity of faith. And when, on a previous day, I spoke of a few of the clergy as shewing themselves anxious about the dismissal of Mr. Porter from the clerkship, and interfering in the settlement of a Presbyterian congregation, I meant no reflection on the clergy of that church as a body. If some of them became "busy-bodies in other men's matters," I am convinced that ninety-nine out of one hundred of them would condemn such injudicious interference as much as I possibly could. But, whilst I thus express my respect towards the Established Church, I trust I shall be pardoned for not falling into that extreme courtesy (so common amongst us of late) which would exalt her above the church to which I conscientiously belong. I should hold it disgraceful to continue a *Presbyterian*, if I preferred the doctrine, discipline, or worship, of *any* other church; and I freely confess, that I should place very little value upon a compliment from any man who told me that he considered *my* church superior to his *own*, whilst he remained in that which he disapproved.

'If we turn to the Church of Scotland it will not afford us much stronger proof of the efficacy of a uniform creed. There the Confession of Faith reigns in all its glory; yet, I have been told, (and I speak under the correction of Mr. Carlile,) that there is not on earth a body of men of more diversified religious sentiments than the ministers of the Church of Scotland. Nay, it has been more than hinted, that the very seats of learning are not free from heresy. Rumour tells a strange tale of a subscription scene in one of these venerable seminaries. When a professor was elected, who was pretty generally known not to be as orthodox as John Knox, the person who presented the Confession of Faith to him for signature, simply enough, asked him if he *believed it*? This, the learned gentleman very well knew, "was not in the bond." "You have nothing," said he, "to do with that: hand it here and I'll *sign it*." There may be persons who admire this mode of producing a uniform and orthodox faith; but to me it seems awful to think that a man would be excluded from the ministry, or any other office, for avowing the *truth*, who would be considered duly qualified for admission, by putting his solemn signature to a *lie!*

'I was wrong, however, in saying that there is no church in which uniformity is to be found. There is one, which, at least, boasts of being the same in every age, and clime, and country—the Catholic church. But are those who most strenuously press forward this Declaration, admirers of the beautiful uniformity of *that* church? I suspect, that whilst some of them would not join me in my cordial wishes to see the benefits of the British Constitution extended to our Catholic countrymen, they will all unite with me in admitting, that the uniformity of the Catholic church powerfully tended to bring on "the gross darkness" of the middle ages, to retard the reformation, to clog the wheels of science, and thereby to arrest the progress of civilization. The fact cannot be concealed; the uniformity of Catholicity has spread darkness over Spain and Italy; and the noxious weeds of Atheism and Infidelity have sprung up under its shadow in the fair and fertile regions of France. This, however, in my mind, would have been the effect, though probably in a less degree, of any other system of faith which had attained equal power and extension; for it seems to be an ingredient in the nature of all churches to delight in the exercise of authority where they have power; and to follow, as a natural consequence of uniformity of faith, that inquiry should cease, and the independence of the mind be annihilated. The truth is, controversies and discussions, which can only arise from diversity of opinions, seem to be as necessary to preserve the knowledge and energy of religion, as the motion of the waves to purify the waters of the ocean; but the misfortune is, that in "the strife of words" the spirit of the Gospel is too frequently lost.

'I put it then to the Synod of Ulster, whether, in the pursuit of a shadow, a visionary uniformity, they will trample upon the right of private judgment, the very foundation of their church, and wilfully "lay a snare for the feet of weak brethren." A curse lies upon him "who causeth a brother to offend;" and I ask, is there a man in this house who does not believe, that if this Declaration be passed, some will assent to it with the lips, but not with the heart or with the mind? I beseech you to pause before you commit an act which must "cause some to fall." "Lay not the flattering unction to your souls," that the sin will lie solely at the door of him who shall make an insincere declaration. Every man who is concerned in passing it will be "a partaker in his sin." I can readily conceive what a struggle of nature there may be in many a heart, where the best feelings of humanity will be dragging the unhappy victim different ways. If he assent to a creed which he believes not, he is forever degraded in his own estimation; he shudders in the presence of his God. But he is a husband and a father, and if he resolve to put on the high, unbending port of a martyr, and to utter that which will make a bigoted multitude expel him from his congregation, what must be the conflict of his spirit! Unqualified for any other profession, perhaps in the wane of life, "to dig unable, and to beg ashamed," he sees, in prospect, his comfortable home made desolate, the partner of his bosom in tears, the children of his affection crying to him for that bread which he can no longer give! I ask any person, that has in his bosom "a heart of flesh," can he wonder if the most powerful feelings of nature should overcome the stern commands of conscience? Can it create surprise if the unhappy man should say, "I will not leave HER desolate, whom, in the fond fidelity of my heart, I solemnly swore to protect; I will not leave the pledges of our love without the sustenance of nature, without the means of education. No: I will make this hateful Declaration; I will cast myself upon the mercy of Him who knows the pangs of my heart; I will wear my knees in secret prayer; I will wet my pillow with tears of penitence; and if all be too little to procure pardon for my offence, I may die without hope, but not without the consolation that I have sacrificed myself for objects dearer to me than life!" Oh! let us not call such a man a wretch, or a hypocrite; he is a husband and a father! Let us rather make the case our own, and not "cast a stumbling-block in his way." Let us not send him into that place from which nothing but the voice of sincerity and truth should ever be heard, with a heavy conscience and a falsehood upon his soul! If we do, his blood may be required of the authors of his crime.

'But it may be alleged that I underrate the firmness and virtue of our ministers. Possibly I may. And what is the reward proposed for those that will maintain their integrity? Why, you will kindly cast all the odium you can upon them in these fanatical times; you will distract their congregations, turn them adrift, if you can, and give them the charity of the world for their portion. But you will not have many thus to endow. Those may be courageous who are free from danger, and very upright, who have nothing to forfeit by their integrity. But I shall recall to your minds a passage in the history of a man with whom no individual here would dare to put himself in competition. I allude to the virtuous and illustrious Cranmer, the father of the Reformation in England. In the awful reign of Mary his love of life prevailed over his integrity, and he was induced to sign a paper condemning the Reformation. This sacrifice, however, did not save him; for, having degraded, they resolved to destroy him. Being led to the stake, and the devouring flames kindling around him, he stretched forth his right hand, and held it in the flames till it was consumed, repeatedly calling out, in the midst of his sufferings, "O that unworthy hand!" Who then shall boast of the firmness of ordinary men, when he who was bold enough to rebuke the Eighth Henry, yielded for a season to his fears.

'There will, I admit, be a few honest men whom you may have the comfort and glory of exposing to inconvenience or injury. But your triumph will be very limited; for if you pass your test, I calculate that many will very soon perceive their errors. Amongst the first to rush forward to sign it, I suspect, will be a man who told me if worldly interest, and popular applause ran as high in favour of New-Light, as of Old-Light doctrines, he did not believe there would be above *half-a-dozen* Orthodox ministers in the Synod. This may be an erroneous estimate, but he is proud of being a particularly accurate man in his calculations. Next to him, in the race, will come, I should suppose, another eminent divine, who yesterday accused a better man than himself of blasphemy, but who has, nevertheless, a very comfortable idea of the compressible nature of a ministerial conscience, as I have heard him declare, "that he only required to know a minister's congregation, in order to tell his creed." Oh, what a pure body the Synod of Ulster will soon be, and how much of one mind, if you but give them a good confession!

'But I have been told, that all this is proposed in pure kindness, in order to bring back the stray sheep into the true fold. This, I am bound to believe, is all true, as the principal promoters of the plan are, no doubt, superior to ordinary Christians. But whilst the *motive* may be approved, I must say the *means* seem but ill adapted to the end. There is a kind of resistance in human nature to the exercise of authority where no title to exercise it appears. There are some minds not very accessible to the logic of majorities, and which cannot comprehend the meaning of a threat from their equals. I tell you plainly and sincerely, if you think us in error, you must take other means to convert us. Uncharitable denunciations and unwarranted attempts to coerce our consciences, will rather wed us to our opinions. I shall venture to tell you a fable in proof of this position. In ancient times, as the *sun* and the *wind* were chattering together, they beheld a traveller passing over a plain with a cloak over his shoulders. Just for a frolic they laid a wager as to which of them could soonest deprive him of his cloak. The wind was to have the lead: and, mustering all his strength, he blew east and west, north and south, in the most violent and ingenious manner. But although the poor traveller was nearly blown down, he would not part with his cloak: the stronger the blast, he just wrapped it the more closely about him, and held it with the more determined grasp. At length, the Wind exhausted himself with puffing, and gave up the task; when the Sun, who had retired behind a cloud, gently and gradually looked past the skirt of it upon the traveller, who held his cloak tightly for a while, remembering the rough usage he had experienced. But as the storm was past, and as the day became genial, he gradually relaxed his hold; the Sun put forth stronger beams; the cloak was thrown open; the traveller paused; the Sun poured forth the full tide of his splendor and his heat; the cloak gradually descended from the shoulders of the traveller, and he stood subdued and melted, in the glorious presence of the God of Day! The Wind is the fury of persecution: the Sun is the genial influence of Christian love. The cloak of error, if such there be, will only be held more tenaciously in the hurricane; but in the gentle calm of kindness, in the hour of friendly intercourse, it may be laid aside forever. There is a pride in the human heart which resists compulsion, though it will readily yield to love.

Origin and gradual formation of the Doctrine of the Trinity.

When the doctrine of the Supremacy of the Father is brought before a Trinitarian, and he perceives the cogency of the evidence adduced in its favour, one of the first inquiries that he makes, is, "How then came the Trinity?" Because it has existed for ages, many imagine that it existed from the first; and a portion of that veneration, which too generally attaches itself to whatever is ancient, surrounds the doctrine. Ecclesiastical History gives a most clear and satisfactory reply to the question, "How came the Trinity?"—proves the demonstration that it did not exist from the first, and scatters the elements of absurd veneration, by exhibiting the origin of it to be heathenism—its march to be gradual—now slow—now rapid—now advancing—now retrograding—accompanied by persecution and bloodshed—the deprivation of the rights of man, and the aggrandisement of the priest.

The earliest corrupters of the apostolic doctrine were the Platonic philosophers. The chief of them is *Justin Martyr* (A. D. 140); he was entirely engrossed by the Platonic philosophy before he became a Christian; and he applied the principles of that philosophy, to enhance the personal dignity of the Messiah, by promulgating as a doctrine, *first revealed* to himself, and *first taught* by him, the pre-existence of "Jesus of Nazareth, the son of Joseph," (John i. 45.) As a Platonic philosopher, he believed in *the pre-existence of all souls*; can we be surprised that he did not exclude that of Jesus? *Clement* of Alexandria (A. D. 195,) avowedly mixed the Platonic and Stoic tenets with the Christian doctrine; the same may be said of *Tertullian*, (A. D. 200.) And *Origen* also (A. D. 230) avowed his determination to *improve* Christianity, by incorporating with it the principles of heathen philosophy. *Novatus* (250) composed the first sophism on the subject of the Trinity. His treatise on the subject, however, was very dissimilar to Trinity, how[illegible] the Son was greatly inferior ours; for in it, the Holy Ghost to the to the Father, and the Son.

The Councils now begin to exert their [illegible]ity; and deteriorating influence on Christian[illegible]ncil, first, *that of Antioch* (270.) In this Council it was proposed to decree, that Jesus was to be held of the same essence with the Father: the proposition, however, was rejected by a very large majority. But the Council of *Nice* (325) reversed the judgment; and by the aid of the civil power, and after much cabal, and overreaching, and strife, determined the doctrine to be true!

In its turn, the judgment of the Council of Nice was modified by that of Sardis (347); and at *Sirmium* (351,) the *Nicene* doctrine of Christ being the same essence with the Father was set aside, and the Father was declared to be *greater* than the Son. Hitherto, the Holy Ghost had been regarded, not as a person distinct from the Father and the Son, but as a divine energy. This opinion was denounced by the Council at *Alexandria* (362,) and the Holy Ghost decreed to be substantial with the Father and the Son. And at Constantinople (381,) the Emperor of Rome caused to be proclaimed, the equal Deity of the Holy Ghost with the Father and the Son! At Ephesus (431,) the subject of the twofold nature of Christ, was first mooted. The unity of Christ's nature was unanimously decreed, and the Virgin Mary was honored as a *supplement* to the Trinity, under the appellation of the Mother of God! But three years afterward, by intrigue and turpitude, it was at length voted, that Christ is *one hypostasis* in which there are *two natures!*

But at Ephesus (449,) the doctrine of the two natures was denounced as *heresy*; and a wish was expressed, "That those who *divide* Christ, may be *divided by the sword, may be hewn in pieces, and burnt alive.*" For the subsequent additions to the Trinity, we are indebted to two Popes. Leo, the Roman Pontiff (451,) ordered the unity of Christ to be anathematized, and the doctrine of the two natures to be adopted. This was met by great opposition; and the commotion was assuaged only by the interposition of the Emperor, in favor of the Pope. Pope Nicholas I. (863) considered the doctrines of the Trinity still to be *incomplete*—that they wanted "the finishing touch," as Mosheim expresses it. He made the Holy Ghost to proceed *from the Son*, as well as from the Father. The Eastern or Greek church never received this doctrine of Nicholas; hence it is, that the Greek Trinity is *less complete* than that of the Roman and Lutheran. *Pioneer.*

PRACTICAL.

Contentment.

[From Jeremy Taylor's 'Holy Living.']

But these arts of looking backwards and forwards, are more than enough to support the spirit of a Christian; there is no man but hath blessings enough in present possession, to outweigh the evils of a great affliction,—Tell the joints of thy body, and do not accuse the universal Providence for a lame leg, or the want of a finger, when all the rest is perfect, and you have a noble soul, a particle of divinity, the image of God himself; and by the want of a finger you may the better know how to estimate the remaining parts, and to account for every degree of the surviving blessings. Aristippus, in a great suit of law, lost a farm, and to a gentleman, who in civility pitied and deplored his loss, he answered, *I have two farms left still, and that is more than I have lost; and more than you have by one.* If you miss an office, for which you stood candidate, then, besides that you are quit of the cares and the envy of it, you still have all these excellencies, which rendered you capable to receive it, and they are better than the best office in the commonwealth. If your estate be lessened, you need the less to care who governs the province, whether he be rude or gentle.

I am crossed in my journey, and yet I escaped robbers; and I consider, that if I had been set upon by villains, I would have redeemed that evil by this which I now suffer and have counted it a deliverance; or if I did fall into the hands of thieves, yet they did not steal my land. Or I have fallen into the hands of the publicans and sequestrators, and they have taken all from me. What

now? Let me look about me. They have left me the sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me, and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirit, and a good conscience; they still have left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too; and still I sleep and digest; I eat and drink; I read and meditate; I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is in virtue and wisdom, in the whole creation, and in God himself.

And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Such a person were fit to bear Nero company, in his funeral sorrow for the loss of one of Poppea's hairs, or help to mourn for Lesbia's sparrow; and because he loves it, he deserves to starve in the midst of plenty, and to want comfort while he is encircled with blessings.

JEREMY TAYLOR'S IDEA OF AN ATHEIST.

WHO in the world is a verier fool, a more ignorant, wretched person, than he that is an Atheist? A man may better believe there is no such man as himself, and that he is not in being, than that there is no God: for himself can cease to be, and once was not, and shall be changed from what he is, and in very many periods of his life knows not that he is; and so it is every night with him when he sleeps; but none of this can happen to God; and if he knows it not, he is a fool. Can any thing in this world be more foolish, than to think that all this rare fabric of heaven and earth can come by chance, when all the skill of art is not able to make an oyster? to see rare effects and no cause; an excellent government and no prince, a motion without an immoveable; a circle without a centre; a time without eternity; a second without a first; a thing that begins not from itself, and therefore not to perceive there is something from whence it does begin, which must be without beginning: these things are so against philosophy and natural reason, that he must needs be a beast in his understanding that does not assent to them. This is the Atheist: *the fool hath said in his heart there is no God*: that is his character. The thing framed says that nothing framed it; the tongue never made itself to speak, and yet talks against him that did; saying that which is made, *is*, and that which made it, *is not*. But this folly is as infinite as hell, as much without light or bound as the *chaos* or the *primitive nothing*. But in this the devil never prevailed very far; his schools were always thin at these lectures. Some few people have been witty against God, that taught them to speak before they knew how to spell a syllable; but either they are monsters in their manners, or mad in their understandings, or never find themselves confuted by a thunder or a plague, by danger or death.

CHRISTIAN REGISTER.

BOSTON, JANUARY 12, 1828.

New Unitarian Church at Providence. It is stated in one of the public papers of this city, that a new Unitarian Church is about being erected in Providence, R. I.

This intelligence will be gratifying to our readers generally, inasmuch as they cannot but rejoice to witness the advances of what they deem truth. And it will be particularly gratifying to the friends of Dr. Edes, the pastor of the present Unitarian Society, that he is likely soon to have a clerical brother near him, who will sympathise with him in the labors of his office, and extend to him, the courtesies of the profession.

We learn that the gentlemen who will probably compose the new society, reside principally on the west side of the town, and that they have, for the present, taken a lease of the Old Church in Richmond Street. It is understood that the Rev. Mr. May, of Brooklyn, Con. will officiate there the next Sabbath.

Ordination at Littleton. On Wednesday, the 2d inst. Mr. WILLIAM H. WHITE, from the Theological School at Cambridge, was ordained to the work of the ministry, over the Congregational Society in Littleton, as successor to the late Rev. Edmund Foster. The order of exercises on the occasion, were as follows:

Introductory Prayer by Rev. Mr. Lincoln, of Fitchburg; Selections from the Bible, by Rev. Mr. Robinson, of Groton; Sermon by Rev. Dr. Thayer, of Lancaster; Consecrating Prayer, by Rev. Dr. Kendall, of Plymouth; Charge by Rev. Dr. Lowell, of Boston; Fellowship of the Churches, by Rev. Mr. Stetson, of Medford; Address to the people, by Rev. Mr. Allen, of Bolton; Concluding Prayer by Rev. Mr. Osgood, of Sterling.

A large concourse of people assembled on the occasion. Of the character of the performances, we have not had an opportunity of learning. From the names of the gentlemen who took part in the services, we may safely infer that they were appropriate, and well adapted to promote the purposes of the important occasion.

Howard Benevolent Society. The public anniversary meeting of this excellent Institution was held, on Thursday evening, at the Old South Church. An able and appropriate discourse was delivered on the occasion, by the Rev. Mr. Gannett, from Deut. xv. 11; "For the poor shall never cease out of the land; therefore, I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

The collection after the sermon amounted to $306. A correspondent says, "considering that one individual, who has formerly contributed $100 on these occasions, is now gone, the collection will compare with those of former years, and evinces an undiminished confidence of the public in this Society."

Boston Sun. School Society. The notices which we have taken of this Society, and the abstracts we have given of the Reports of the Schools connected with it, are intended as a help and an excitement to others about engaging in similar undertakings. The Report of the "Hancock Sunday School," which we purposed to have given in this paper, is necessarily deferred till next week.

An Auxiliary of the *American Unitarian Association* has been organized in the Purchase-street Society in Boston; of which Mr. Thomas Denny is Secretary, and Mr. C. C. Nichols, Treasurer.

Boston, Jan. 4, 1828.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

[Continued from our last.]

We now proceed, as was proposed, to consider the following passage in St. Paul's Epistle to the Galatians; and that shocking perversion, to which it has been, by bigotted Christians frequently subjected; namely—"But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

Having made this declaration, he repeats it with a little variation, omitting the word *we*, and the word *angel*, for the purpose of being more explicit and unequivocal. "And this I say again if any man preach any other gospel unto you than that ye have received, let him be accursed."

The words immediately preceding are these. "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel; which is not another; but there be some that trouble you and would pervert the Gospel of Christ."

It is evident from this Epistle of St. Paul to the Galatians, that there was prevailing among them a very extensive and alarming defection from the essential doctrines and duties of Christianity. In the first instance he called it another gospel, but immediately corrected himself, for it could not with propriety be called a gospel: it was indeed a complete subversion of the gospel, and so they expected and meant to be understood. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? ye did run well for a while, who did hinder you? this persuasion came not from him that called you."

Those persons who caused or occasioned this apostacy, he denominated "false teachers, and false brethren,—deceitful workers, transforming themselves into the Apostles of Christ:" pretending to greater knowledge and sanctity than the Apostles possessed; they preached another religion. These Galatians did not adopt the principles and practices of Paganism, but of Judaism. They renounced the fundamental doctrine of gratuitious justification through faith in Christ, and adopted the Jewish doctrine of justification by deeds of the Mosaic law, which was superceded and annulled by the gospel.

For the rites and ceremonies of this Mosaic law, the Jews continued very zealous, and had added many traditions, they taught for doctrines the commandments of men, and made God's moral law, and the Gospel of Christ of no effect.

It does not appear that there was any difference among these Galatians with respect to their opinions; they were apostates. Having rejected the gospel or some of its essential doctrines, and having substituted in place thereof a dangerous superstition, the Apostles devoted them to destruction, and all those persons and preachers who should in these respects imitate their example. "If any man, he said, should preach any other gospel, than that we have preached unto you, and ye have received, let him be accursed."—By another gospel, the Apostle certainly intended a different system of religion, or pretended gospel, in opposition to the gospel of Christ, as preached by himself, and as they had received it.

What then could be more contrary to his intention, than for ministers of the gospel to condemn and anathematize, as if sanctioned by apostolic authority, their brethren in the ministry; merely because they understood some passages of Scripture differently from them, and preached what they believed to be the doctrines and truths of the gospel, according to the dictates of their own judgment and conscience? and yet how usual are such practices! How frequently do preachers, having mentioned the peculiarities of their own creed, declare "that if any man or an angel from heaven should preach doctrines different from those we have now preached and you have heard, let him be accursed." The cases are not parallel, nor is there any similarity between them. The inspired Apostles were divinely commissioned authorised and qualified, to officiate as supreme dictators in matters of religion; but this authority has never been delegated to uninspired, ignorant, fallible men. Therefore judge not, that ye be not judged, for with what judgement ye judge, ye shall be judged."—Who art thou that judgest another man's servant? to his own master he standeth or falleth; why dost thou judge and why dost thou set at nought thy brother? for we all must stand before the judgement seat of Christ. So then every one of us must give account of himself to God."—*Christians and the ministers of Christ are not permitted to judge, revile and beat their fellow servants*

That unclean thing, which the Apostle commands the Corinthian Christians not to touch, we have shown was idolatry. Those societies, from which he ordered them to withdraw and separate, were composed of idolaters. The Apostles have uniformly disapproved of dissentions and division in Christian societies; but there may be supposable cases in which it would be lawful and proper for individuals, or the minority of a society to withdraw.

If the minister of a religious society should become notoriously immoral and vicious, he would forfeit all claim to his sacred office, and the people of said society might with propriety withdraw from his ministrations: or should a church, as that word is now technically used, excommunicate some of its members, or establish such conditions of admission and communion as individuals do believe are not warranted by the word of God, and therefore cannot conscienciously subscribe, they may and ought in such cases to withdraw and unite with some other Christian society, with whom they may enjoy the privilege of gospel ordinances.

In such cases they cannot with propriety be called separatists, they are formally or virtually excommunicated—excluded or precluded from the ordinance of baptism and the Lord's supper, and other Christian privileges. "This is that liberty wherewith Christ hath made Christians free, and in which he hath commanded them to stand fast."

"The Christian community or church is built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone." Christians of all denominations are brethren. They have one and the same common Father, even God; the same common Lord and Master, even Christ; and the same rule of faith and practice, namely the Sacred Scriptures; and each individual possesses the same unalienable right of examining and of interpreting the scriptures according to the dictates of his own reason and conscience, without being responsible for his opinion respecting their meaning, to any man or body of men on earth.

Those doctrines and truths comprised in these sacred scriptures, and expressed in the *language* of scripture constitute that "*form* of sound and wholesome words which Christians are commanded to hold fast in faith and love;" and in distinction from those articles of faith as contained and expressed in formularies of human invention.—These antichristian formularies have occasioned the most uncharitable contentions; the most horrid execrations; and dreadful persecutions of the most deadly nature.

SENEX.

For the Christian Register.

ORTHODOX INFLUENCE. No. I.

MR. EDITOR,—

It was with no small feeling of regret, that I read the concluding pages of a pamphlet, to which frequent allusion has been made in the Register, entitled, a "Result of Council," &c. at Groton, and which called in question the correctness of the decisions of the Supreme Court of our State, relative to the Rights of the Massachusetts' Churches. The pamphlet itself, as an argument, was soon after ably and fully answered. But it is to be feared that the error, in some directions, spread wider than the antidote. And, indeed, no other result could have been expected among a class of men who are taught to believe and do believe it to be heresy to read any thing which has not been produced by an orthodox pen.

At the time I first read the pamphlet, I believed it to be perfectly impossible that it could have its *intended* effect upon men educated as Massachusetts' men are. From our youth we are taught that it is the duty of a freeman and a citizen to treat with deference and respect the Legislative and the *Judicial* powers of the State—and I could not induce myself to believe that an attack upon the wisdom and justice of a decision of our Supreme Court, ended by a direct call upon the citizens to redress their supposed grievances by an appeal to their power as electors, could have excited anything but a smile at the futility of the attempt. Massachusetts men, living under a happy, wise and intelligent form of Government, with a Bench and a Legislature of which we may well feel proud, are called upon, in the true spirit of insubordination to exercise their electoral franchise in overturning the constituted authorities of the State.

That ever such a call would be answered seemed to the Reviewer of the "Rights of the Churches," too absurd for serious comment. And he passed it over, with that single remark of contempt, which its evil tendency deserved. I too, believed, that it could never be attempted to carry so absurd a scheme into effect. I find myself mistaken;—I find that I reckoned too much on the wisdom of the people;—that I greatly underrated the effrontery of some men among us. I say this, because within the last month I have seen, what I trusted never to have seen in an independant American State, a ticket presented at the polls headed with the name of a religious denomination.

Still we might suppose that the religious zeal of a part of our community would never lead them to blindly intermingle their religious feelings with their political duties.—But here again, we should miscalculate the power of the Orthodox clergy over their hearers.

The power, which can convince a man that it is just and proper, that he should be compelled to pay a tax to support a minister; and that others, (in whose selection he has no choice, and who constitute a minority in the community,) should determine who that minister shall be; such a power can also probably convince him, that the constituted authority of the land ought to be put down, if it declares such doctrine to be improper and unjust.

The power, which shall make a man believe he is doing God service by going every Sabbath from the North end to the South end of the city, with all his family, to make a new church *appear* to be full, can also make a man believe he is doing God service by marching up to the polls with a vote headed "Orthodox ticket."

It is this last step in the march of Orthodox power, which has led me, at last, to make a few observations, upon the gradual, though by no means imperceptible encroachments of the leading Orthodox upon the liberties of the people. I say *liberties* of the people.—I mean their freedom of thought,—of reading and research,—of expenditure,—and of suffrage.

The Roman Catholic has been considered in the Kingdom of Great Britain and Ireland, as a person dangerous to be trusted with power, because he considered every act however ruinous to the liberty and happiness of the community as praiseworthy, if it promoted the interests of the Holy Catholic faith. The world are indeed waking, to discover the reason assigned, to be unfounded, and the day of Catholic emancipation it is hoped, is at hand. I referred to this, however only to show that it is fair to esteem a body of men as dangerous citizens, who regard not the effect of measures on the minds, consciences and liberties of their fellow-citizens, provided the ends of their religious faith are subserved. Judging then, by this rule, I would ask, how are we to regard that class of men, who having obtained complete power over the consciences and purses of their fellow-believers, do not hesitate to endeavor to exercise the same influence over their politics, and that too, for the avowed purpose of subserving the opinions of their own denomination.

L. J.

ORTHODOX INFLUENCE. No. II.

MR. EDITOR,—

The first point to which I purposed to direct our attention, as mentioned in my last number, was, to the influence, which the Calvinistic clergy exercise over the minds and thoughts,—over the reading and research of their people.

One of the first steps towards making a convert is, that he must believe that, which he cannot understand. He must be able to say, in the words of a late [reputed] convert to Calvinism, "I do not understand their doctrines at all, but I feel, that I ought to believe them." I know of no fitter subject for Calvinism, than one, who can be brought to surrender his judgment and reason, when on the subject of Religion, both of which he will not fail to exercise on every other subject in which he may be engaged.

The Christian Religion purports to be a *Revelation*;—but to such an one it is none. It is rather the *declaration* of a series of contradictions and mysteries, which he feels himself bound to believe, although in direct violation of those first principles of judgment, which Heaven has given him.

To a certain class of minds, mystery or extravagance is always more attractive than simplicity. To such a mind a novel or romance is more interesting than a biography or history, and to him, it will be no objection to Calvinism that it requires the reason and common sense to be somewhat violated.—Mystery then has an advantage over simplicity in the minds of many. And we may be assured, that the mind, which delights to grasp at things beyond its comprehension is always the easiest excitable by the extravagance of fanaticism.

Another, step is to circumscribe the limits of reading and research. Calvinistic ministers are careful that the religious faith of those under their charge shall not be endangered by the perusal of books, the theology of which is not in strict accordance with their own. They tell you, to be sure, sometimes, to leave all controversial writings and read the Bible, but they will at the same time tell you, "if you find difficulties to come *to them* for their solution."

Add to this the hosts of tracts, pious lives, missionary registers, &c.—all breathing the same spirit of warm Calvinism, and you will not be surprized if you find that many seem not to know and never to have known that any other doctrine than their own can be found in the Bible.

Even here, lest they should still find leisure to peruse some defence of pure Christianity they are taught that it is almost a sin to read any thing that opposes orthodoxy, and certainly that their time could be better spent than in examining the grounds upon which those found their belief, who are sometimes termed from the orthodox pulpit, Deists,—and sometimes Universalists.

Another point to be gained was to obtain, if possible, the complete control of the minds of the young. Calvinistic colleges were to be reared, and Calvinistic Academies; or Sunday Schools were to be organized, as a still more powerful engine in support of Calvinism.—Was the main purpose instruction in Literature, Science, and the Arts? This can hardly be pretended. For if it were so, why this decided hostility to *Cambridge* University, and to all institutions for instruction which were not under Calvinistic control. Literature puts not forth her flowers under no favorable auspices at any place, as at the University. Science has no where in our country more warm or intelligent disciples. But freedom of inquiry may lead to liberality of sentiment; and rather than suffer impartial minds, unfettered by prejudice, to judge for themselves, even these great advantages of literature, science, and the arts must be sacrificed.

I concluded my first paper with an allusion to the Roman Catholic faith, and the influence it has over the conduct of its believers. We are again forcibly reminded by this subject, of that corruption of Christianity; and it is worth observation that the remarks now made are as applicable to the one system as the other. The Roman Catholic Religion like Calvinism owes much to the charm of mystery. And it is by no means the policy of the ministers of either altar to suffer these mysteries to be unveiled. So with regard to the influence over the mind. The monk and the minister here assume the same power of dictating to the consciences of the devotee. What his faith *must* be, is pointed out to him from the pulpit, and from his infancy he is taught to believe that to doubt what his confessor teaches him, is to merit eternal punishment. The youth under both systems are early removed from all influence, but that of their own creed. Free inquiry is alike restrained under both. The books of a young Catholic are the legends of his saints and holy men, and the library of a young Calvinist is in no danger of being tainted with liberality. We have to be sure no Inquisition. And indeed Catholics themselves have shaken off that burden. But we doubt whether the Inquisition itself was more to be dreaded than that power, which enters into a peaceful and well-ordered family,—sets father against son, and brother against brother.—Which controls the mind and the conscience; and which does not scruple even in this free country to aim at overturning the noble institutions of our people, by an appeal to the votes of a religious majority.

L. J.

NATIONAL LEGISLATURE.

The following summary of the doings of the National Legislature is from the Boston Daily Advertiser.

In the Senate, on Monday last, Mr. Chandler offered a resolution to instruct the committee on Military affairs to inquire into the expediency of making a military road from the mouth of the Mattawamkeag river to Mars Hill. Mr. Parris presented a memorial from inhabitants of Houlton plantation in Maine, praying the protection of the government, and that a military road may be made from the Penobscot river to Mattawascah, by way of Houlton. Mr. Parris also offered a resolution to request the President to communicate to the Senate, information in his possession relative to the alleged aggressions on the New Brunswick fontier. Mr. Woodbury reported a bill for building Custom Houses at New York and Mobile, and for repairing that at Newburyport. Mr. Seymour, from the committee on the Judiciary, reported a bill for the the relief of the New England Mississippi Land Company.

In the House of Representatives, Mr. Cambreling, from the committee on commerce, reported a bill, which was twice read and committed, to extend the period in which goods, now entitled to debenture, may be reported with the benefit of drawback, to two years from the date of importation, and to authorize the Secretary of the Treasury, on application and on receiving certain certificates from the collector, to extend the privilege of debenture for a still further time.

Mr. Mallary, chairman of the committee on Manufactures, offered a resolution, that the committee be invested with power to send for persons and for papers. Mr. M. stated that he offered this resolution by direction of the committee, but that he had opposed it in the committee, and should oppose it in the House. Mr. Strong, and Mr. Wright of Ohio opposed the resolution, as extraordinary, and unnecessary. Mr. Stevenson of Pennsylvania, one of the committee, explained the reasons for which resolution was proposed, to be the desire of ascertaining facts, which were asserted on one side and contradicted on the other. Mr. Stewart of Penn. opposed the resolution and moved to strike out the whole, and amend by inserting a resolution that it is expedient to increase the duties on wool and woollens, Bar Iron, Hemp, Flax, distilled Spirits, and fine and printed cotton goods, and to instruct the committee to bring in a bill to this effect. This amendment was decided to be not in order. Mr. Strong spoke again against the resolution, and also Mr. Storrs, on the ground that the power asked for was unnecessary, extraordinary, and would produce delay. Mr. Oakley moved to amend the resolution by adding to it the words, "with a view to ascertain and report to this house such facts as may be useful, to guide the judgment of this house in relation to a revision of the tariff on imported goods." Mr. Stevenson objected to the amendment, as tending to require a detailed report and to delay the bill. It was not the intention of the committee to retard the report, so as to be too late for legislation. He said it was not intended to send to New Orleans or Maine for information. Much of it was at hand, but they wanted it in an unquestionable form. They had determined to report it in January, and would do it.

Mr. Mallary opposed the amendment, and the resolution. Mr. Livingston supported both. Mr. Oakley, to remove objections to the form of the amendment, withdrew it, and moved to amend the original resolution by substituting after the word *Resolved*, "That the Committee on Manufactures be empowered to send for and to examine persons on oath, concerning the present condition of our manufactures, and to report the minutes of such examination to the house." Mr. Stewart opposed the amendment and the resolution. Mr. Buchanan, and Mr. Randolph spoke in favor of both. Mr. Wood opposed. Mr. Burgess moved to postpone the subject to Wednesday, which motion was negatived. Mr. Wright of New-York, Mr. Cambreling, and Mr Oakley, spoke in favor of the resolution; Mr. Wood, Mr. Sprague, and Mr. Wright, of Ohio, against it. The amendment was finally adopted, and the resolution passed by yeas and nays, 102 to 88. All the New England members, except three or four, voted in the negative, and nearly all the members opposed to the administration in the affirmative.

Both Houses adjourned to Thursday.

On Friday in the Senate some private bills were acted on. The consideration of the bill for abolishing imprisonment for debt was resumed, and after some discussion was made the order of the day for Monday.

The House was engaged the principal part of Friday on various resolutions, and in hearing reports.

STATE LEGISLATURE.

SENATE.

[Proceedings from the 4th to the 11th inclusive.]

On Friday, Jan. 4, the petition for a new bridge to Charlestown, was referred to the Committee who had the same under consideration the last session. The petition of G. Hallet and others, for a new bank, was referred to the committee on banks.

A resolve was passed, relative to the statue of Washington, and sent down for concurrence.

Several petitions were committed in concurrence with the House.

Several parts of the Governor's message were referred, on Saturday, to appropriate committees.

A communication was received from the Treasurer, accompanied by a statement of the annual expenditures for the support of governments &c. and of the income from bank taxes, auction duties, &c. Various petitions were taken from the files, and referred to committees. The Senate was principally employed this day, and on Monday in receiving and disposing of petitions, and in passing orders of inquiry, &c.

On Tuesday the committee on education was instructed to inquire into the expediency of supplying town schools with copies of the United States' and the State Constitution.

On Wednesday sundry documents were communicated by the Governor, respecting the N. E. boundary. They were read and referred.

Mr. Tufts, of Worcester county, had leave of absence for three weeks. Orders were passed on various petitions.

Thursday being assigned for a meeting of the overseers of Harvard University in the Senate chamber, no other business was transacted than what came before them in their capacity of members of the Board.

HOUSE OF REPRESENTATIVES.

[Proceedings from the 4th to the 11th inclusive.]

On Friday several petitions were presented and committed. Other petitions were taken from the files, and committed in concurrence. The petition of the town of Chelsea was called up, asking for a viewing committee, and praying for the preservation of the bank which operates as a sea wall. A committee of three was appointed.

A communication was received from the Secretary of State respecting the pupils in the Asylum for Deaf and Dumb at Hartford; from which it appears, that 55 pupils are supported there at the expense of this Commonwealth.

On Saturday the committee of finance was ordered to inquire into the expediency of taxing sheep, and the machinery of manufactories.

A committee was appointed to consider the expediency of authorizing overseers of the poor to retain paupers under their management, until the produce of their labor shall have become equal to the expense of their maintenance.

So much of the Governor's Message as relates to the surveys of canals was submitted to the joint committee on rivers and canals—and what relates to surveys of routes for railways, to the joint committee on roads and canals.

On Monday the House was principally engaged in disposing of petitions, &c. The committee on the judiciary was instructed to inquire into the expediency of making provision for the safe keeping of the public records.

A resolve authorizing the Treasurer to borrow, for the use of the State, 150,000 dollars, was ordered to a second reading on Tuesday. An inquiry was ordered respecting the expediency of taxing salt works.

The petition of William Vans, praying that the Supreme Court may be directed to grant him a trial by jury, for the recovery of an outlawed claim on John and Richard Codman, was presented, read, and ordered to lie on the table.

On Wednesday various petitions were presented.

A committee was appointed to consider the expediency of amending the several acts respecting public worship, and religious freedom, in this Commonwealth.

An order of inquiry was passed respecting the expediency of granting licenses for the sale of lottery tickets. The committee on finance were ordered to inquire into the expediency of raising a revenue by a tax on retailers of spirituous liquors. The remaining part of the day was principally occupied in giving instructions of inquiry to committees. The subjects will be noticed when acted on.

The subject of a memorial to Congress, respecting a revision of the tariff, and an increase of duties on certain imported articles, was the principal subject of consideration on Thursday.

SUMMARY.

The following is a copy of the letter addressed to the Governor, accompanying the vote of the Trustees of the Washington Monument Association, by which they committed the Statue to the care of the State.

BOSTON, Dec. 20, 1827.

SIR—The Trustees of the Washington Monument Association have the honour to inform your Excellency, that the Edifice erected by them, by permission of the Government of Massachusetts, and upon a plan approved and sanctioned by your Excellency, has been completed in a style worthy of the character of the State, and that the noble STATUE OF WASHINGTON, by *Chantry*, an illustrious artist, has been happily, without accident or injury placed therein.

A more appropriate situation could not have been selected, than a beautiful Hall connected with the Seat of Legislation of a State, which had the glorious privilege of making the earliest resistance of oppression, and in relieving the Capital of which, WASHINGTON first displayed, in our revolutionary struggle, that consummate wisdom and prudence which contributed so essentially to our final success. Long may this monument of Public Gratitude remain, as a stimulus to our rulers in future times to emulate the rare virtues of the IMMORTAL WASHINGTON.

We have the honor of transmitting to your Excellency the Act of the Trustees formally ceding and confiding the care of the HALL of WASHINGTON and of the STATUE of the Government to the State. The Provisos annexed to the Act of Cession are such as must be approved by every admirer of THE FATHER and his country. The hall was calculated in its dimensions for one figure only, and however great the merits of other patriots, there is such an immeasurable distance between WASHINGTON and all others, that all must agree, that he should stand alone. The provision that he should not be removed from Boston, is not only equitable, because seven-eighth parts of the subscriptions were furnished by citizens of that town, but the original Articles of Association having expressly provided for the erection of a Statue in the Capital of the State, it must be considered a part of the contract with the subscribers, from which the Trustees are not legally authorised to depart. To your Excellency we respectfully submit the mode of making this communication known. We have the honor to subscribe ourselves respectfully,

Your Excellency's humble servants,

ISRAEL THORNDIKE, President.
JOHN LOWELL, Vice-President,
WM. PRESCOTT,
P. C. BROOKS, Treasurer,
DANIEL SARGENT,
JNO. DAVIS,
I. P. DAVIS,
BENJ. RUSSELL,
WARREN DUTTON, (by J. Lowell)
JOHN C. WARREN,
JOSIAH QUINCY,
T. H. PERKINS,
NAT'H. BOWDITCH.

At a meeting of the Trustees of the Washington Moument Association, held in the Hall consecrated to the memory of the Father of his country, on Monday the 26th of November 1827.

Whereas the hall erected by permission of the Legislature of Massachusetts, in the rear of the State House, for the reception of the Statue of Washington, has been completed at the expense of the Trustees aforesaid, and the Statue of Washington has been placed therein.

Voted, That the Trustees of said Association, by virtue of the powers vested in them, do confide and entrust as well the said edifice erected at their expense, as the noble Statue, the work of the first artist in Europe, to the care and patriotism of the Government of the State of Massachusetts for the use and benefit of the People of said State, to all future generations, with the following provisos: That the said Hall shall never be appropriated to any other use or the exhibition of any other Monument or work of art than the Statue of Washington, and that in case the edifice of which the Hall of Washington forms a part, shall at any future time cease to be used for the purposes to which it is now devoted, the Trustees of Washington Monument Association or their successors, or in failure of them, the Mayor and Aldermen of the City of Boston for the time being, shall have a right to take possession of the Statue of Washington and its Pedestal, to remove the same to any other situation within the city of Boston which they may deem appropriate.

Attest, ISRAEL THORNDIKE.

Organization of the City Government. Both branches of the City Council assembled in their respective rooms on the 8th, agreeably to the provisions of the City Charter. The Common Council was called to order at about half past 10, by Maj. Russell of Ward 9. Messrs. E. Willams, Waters and Bigelow were appointed a committee to ascertain if a quorum of the members was present, who reported that there was a quorum. Mr. Oliver was deputed to inform the Mayor and Alderman of it, and that they were ready to meet in convention and be qualified. The Mayor and Alderman, attended, by Chief Justice Parker, Rev. Mr. Wisner, Mr. M'Cleary, City Clerk, and Mr. Pollard, City Marshall, then came in. After prayer by Rev. Mr. Wisner, Judge Parker administered the oaths of office to the Mayor, who proceeded forthwith to qualify the members.

The Common Council proceeded to choose a President, when JOHN R. ADAN, Esq. was re-elected, receiving 43 out of 45 votes. He was conducted to the chair by Francis J. Oliver, Esq. and expressed his acknowledgements to the members in a brief and pertinent address. Mr. Thomas Clark was then unanimously chosen Clerk, and was sworn into office by the President.

By the statement of the chairman of the Board of Overseers of the Poor of this city, it appears that during the year 1827 the expenditures have been $12,372 64.

Military. At a meeting of the Field Officers of the Third Brigade, First Division, held on Tuesday, at the Exchange Coffee House, Col. JOHN TEMPLE WINTHROP was chosen Brigadier General, vice Brigadier General Lyman, resigned.

We learn that the deposits at the Savings Bank on Wednesday amounted to $10,000, the number of depositors being between two and three hundred.

On Wednesday in the Senate of this Commonwealth, Mr. *Tufts* of Worcester, asked leave of absence, to appear and to testify before the Committee on Manufactures, in Congress, in obedience to a summons from said Committee. Several Senators, among whom we understand were Messrs. *Welsh*, *Gray*, *Lincoln*, *Sturgis*, and *Keyes*, objected to granting leave, on the ground that there was no power in the House of Representatives of the United States, to require the attendance of witnesses, for the object for which Mr. T. was summoned. Leave was finally granted as a matter of favor, but not of *right*; and with an understanding that Mr. Tufts was at liberty to obey the summons or not. *Journal.*

Rail Road to Salem. We are pleased to notice the following suggestion in the Daily Advertiser of Friday morning;—

A writer in the Essex Register suggests the expediency of a Rail Road between Boston and Salem. The large amount of travel, and the practicability of a road almost level on this route, are strong recommendations to such an enterprise.

JUVENILE MISCELLANY. We believe there are few periodicals which have been more successful than this in effecting the object for which it is designed, viz. the amusement and instruction of children. It has now reached the completion of the third volume, three numbers, published at intervals of two months, forming a volume. We have observed that each number is anticipated with eagerness, and received with satisfaction by the class of readers for whom it is designed, and this satisfaction is often shared, in a good degree by by those who are older and better judges of what is useful,

Life of Ledyard. The life of this enterprising traveller, with selections from his journals and correspondence, by Mr. Sparks, who was furnished with all the original papers belonging to him preserved by the family, has just been published. It is, as might have been expected from the strong traits of originality in the character of the subject of it, the great variety of incident in his life, and the well known talents and good judgment of the author, a work of uncommon interest, and one which is likely to be highly gratifying to a large class of readers. *Dai. Adv.*

Literary Generosity. The Providence American relates an account of a gentleman, known only by the designation of A. B. who had volunteered and actually rendered his services, in three different towns in Rhode Island, as a teacher of a school for several months in each, free of any expense; and when his board was offered to be paid, he declined the offer. After finishing his services in one town, he left 46 dollars with a qualified female who had attended his school, that she might continue the school in the summer months. He still remains, "the unknown Teacher."! Under date of Oct. 18, in the Newport Mercury, he again offers to teach a school in Coventry, R. I. and has probably commenced.

Murder. We are informed, that on Sunday last, a son of Mr. Chandler Humphreys of North Bridgwater, three years of age, was horridly murdered by one Daniel Perkins, a resident in the family, supposed to be deranged. The murderer, finding the child alone, seized an axe and instantly despatched his victim, by inflicting three blows with the weapon upon his head. A more cruel act could scarcly be perpetrated, even under the blind impulse of unconscious frenzy. *Bulletin.*

The Bridges.— Charles River Bridge was commenced in 1785, and finished in 13 months. It is 1500 feet long and 43 feet wide. The property is vested in 150 shares, each of which was assessed 100 pounds. It reverts to the state in 70 years from 1786.

Malden Bridge was commenced in 1787, and finished in six months. It cost 5300*l*. The property is vested in 120 shares. It is 2400 feet long, including abutements, and 32 feet wide. The property is perpetual, but the toll is subject to alteration, at the expiration of 50 years.

Chelsea Bridge was built in 1803. It is longer, but of the same width as Malden, and cost 53,000 dollars, the stock of which is held in 2400 shares. Half of the property is owned by the M. B. Corporation. It reverts to the state in 70 years from 1803.—*B. H. Aurora.*

WASHINGTON, Jan. 3. The first day of the year was exceedingly propitious for the enjoyment of the promenade, and the exchange of the compliments of the season. As usual, the doors of the President's House were thrown open to receive the visits and salutatians of his friends and fellow citizens. Amongst the visiters of the day were seen the Vice President, and most of the Senators and Representatives; the Secretaries of the several Departments, the officers of the Army and Navy residing at the Seat of Government, and a large assembly of respectable citizens and strangers, with their ladies or families. The Foreign Ministers, and gentlemen attached to the several Legations, were generally present—perhaps all, without exception. The day passed off very agreeably, enlivened by the music from the Marine Band, and by refreshments liberally distributed. *Nat. Int.*

Outrage at Washington.—We regret to learn that some riotous persons at Washington, on the night of the 25th ult. proceeded with drum and fife to the public square, or court, opposite the President's house, and after acting in a most noisy and riotous manner, and hurrahing for Jackson, broke down the trees, as also those in front of the War Office. We think the friends of the *War Chief* at Washington might have selected some better manner of testifying their attachment towards him, as it but ill comports with *policy* to say nothing of *decency*, to bid this early defiance to law and good order.

The destruction of the public property by the partizans of a candidate for so distinguished a station, will certainly not advance his cause in the minds of the virtuous portion of the community.

The Gamester's Fate. Mr. Oliver G. Kane, for several years past Secretary of the National Insurance Company in New-York, put an end to his existence by shooting himself through the head in a hotel. He had been married but two years, and left an infant child. A slip of paper was left in the office of the Company, on which was written "My fate may be read in the tragedy of the Gamester. O. G. K."

His predecessor in the same office terminated his existence in the same manner.

A bill has been introduced in the South Carolina Legislature, to incorporate a Company for the construction of a Rail Road, between Charleston and Augusta, and connected with the interior towns, with a capital of a million of dollars, and the shares at $100 each. There appears to be no doubt of the passage of the bill.

SILK RIBBONS. A Mr. Douglass, a Scotchman, it is stated, has very recently established himself in Windham, Conn. for the purpose of weaving silk ribbonds. The manufacture of silk from the worms is carried on to a considerable extent in Windham, and the adjoining counties, and Mr. Douglass states that he had never worked or seen silk from Italy or France of superior quality or better dyed. *Statesman.*

Intemperance.—Thirteen men, (says the N. Y. Gazette,) in a state of beastly intoxication, were counted on the night of the 3d inst. in the course of a walk between 10 and 11 o'clock, from Pump-street near the Bowery, to Hudson, near Anthony-street.

A wholesome suggestion. Mr. Howard gave notice to the Georgia Legislature on the 20th ult. that he would next day request the appointment of a committee to tax dirks, sword canes, pocket pistols, and all other secret weapons.

ORDINATIONS. At Andover, on Thursday last, Rev. Mr. Badger, late a Tutor in Yale College, was ordained as Pastor of the Church and Society late under the pastoral care of Rev. Dr. Edwards.

The Rev. Dr. Nichols, of Portland, has been elected chaplain of the House of Representatives of the Legislature of Maine, now assembled in Portland, by 71 votes in 137. He has also been elected chaplain of the Senate, by 11 votes in 18.

SOUTH AMERICA. A report has been received, by way of Havana, of the acknowledgment of the independence of South America by the King of Spain.

A terrible earthquake was felt at Bogota, on the 16th Nov. by which half the houses were rendered untenantable, and half the others essentially injured. From Bogota to Ibague, not a single church or brick house was left standing. The motion of the earth was perceptible for more than 24 hours. The Liberator's house was one of the few uninjured.

It is stated officially that the difficulties which have existed in Guayaquil are happily terminated.

A Vera Cruz paper of Dec. 6, received at New-Orleans, contains the decree of the State Legislature of Vera Cruz, by which all unmarried Spaniards under the age of fifty, or who have not borne arms in favor of the independence, are to leave the country within 30 days. No Spaniards for the present will be allowed to reside in the State.

From Lima. The following is an extract of a letter dated Callao Aug. 19th.

"This country since the departure of Bolivar with his troops appears to be in a state of perfect tranquility, which I hope will continue. They have elected Gen. Le Mar President, and he is looked for at this place daily. He is said to be a good man and universally respected, and I have no doubt if he is permitted to pursue a liberal course he will do so, but he has bad materials to work with. The Congress is now in session and are said to be an enlightened body; they are however laying same new duties on importations, which does not argue much liberality in a commercial point of view.

From Rio Janeiro. The ship Portia has arrived at New-York, 47 days from Rio Janeiro. The progress of the law equalizing the duties on foreign merchandize, had not received the imperial sanction. The Cortes was dissolved on the 15th of September, without finally adopting the proposed law, admitting foreigners to a participation of the coasting trade.

Colombia. Accounts from Laguira to the 2d December have been received at Philadelphia. Bolivar had infused into the government new vigour. Energetic means were in progress to meet the expenses of the government, and for the payment of the national debt, both foreign and domestic. A law had been made taxing all importing or commission merchants, who transact foreign business in the ports of Colombia, $1000 each. Business was dull, owing to a general want of confidence. A project of a law was before Congress reducing the export duty on all the productions of the country, and imposing additional import duties.

MEXICO. The law of banishment has been generally adopted in the Mexican States, and the general government has either openly or tacitly consented. In consequence, twelve hundred Spaniards were preparing to leave the capital. In the city of Gaudalaxara, the Spaniards in a few days would embark from Vera Cruz in American vessels, for New-York and New Orleans. They bring with them about half a million of dollars.

NEW-YORK, JAN. 3.

From Havana. We learn from Havanna, that a fleet of Spanish vessels, consisting of one 74, two frigates, and a brig, sailed from that port on the 4th ult.—They were all well manned and provisioned, having six months' supply on board; and it was said they were bound to Porto Rico to join another squadron. Their future destination was not known.

INTERNAL IMPROVEMENT. By the list, we have just completed, of the canals and Rail roads in the United States, it appears that there are 2550 miles of canal completed, or in a forward state; there are 1024 miles more projected, and which, it is believed, will soon be commenced, forming a line of canals equal to the distance from this city to England. There are 544 miles of rail road contemplated, and 23 miles completed or commenced.

Though not to be compared with the foregoing works, it is no small matter to say, that there are, at this time fifty miles of iron pipes, for the conveyance of Schuylkill water, laid in Phil. *Penn. Gaz.*

☞ The article headed "*Fashionable Parties*," on our last page, should have been credited to a New-York paper.

MARRIAGES.

In this city, by Rev. Mr. Greenwood, Mr. Sumner Prentice to Miss Nancy Wright, eldest daughter of Mr. Jonathan W. By Rev. Mr. Gannett, Capt. Jaceb Woodberry to Miss Nancy K. Lincoln, daughter of Hawkes Lincoln Esq. By Rev. Mr. Parkman, Mr. William Read to Miss Sarah G. Atkins, daughter of Capt. Isaac Atkins.

In Lynn, by Rev. Mr. Green, Mr. Samuel Jenks Ireson to Miss Sarah Johnson. Mr. Jonathan Mansfield to Miss Martha Richardson.

In Nantucket, by Rev. S. F. Swift, Reuben Fitch to Miss Phebe Winslow.

In Medford, by Rev. Mr. Stetson, Mr. Reuben L. Dearborn to Miss Martha French.

In Portland, by Rev. Dr. Nichols, Wm. Swan Esq. to Miss Mary Codman.

DEATHS.

In this city, on the 3d inst Mrs. Lydia Sandford, wife of Mr. Samuel Sandford, aged 64. Dr. Horace Bean, aged 51. Mrs. Mehitable, wife of Mr. Amasa Thompson, and daughter of the late James Trask, aged 35. On Sunday morning, Mr. Jacob P. Rust, aged 53. Mr. James Smith, aged 29. Mrs. Margaret Whalen, aged 32, Mr. David Fisk, aged 31. Joseph Pierce, Esq. aged 82, Mrs. Sally, wife of Mr. Benajah Brigham, aged 34. Mrs. Elizabeth, wife of Mr. William Resteaux, aged 23.

On Monday morning last, at his seat in Roxbury, Ward Nicholas Boylston, Esq. aged 78 years.

In Nantucket, on the 30th ult. Miss Ann Coffin, daughter of Mrs. Nancy Coffin, aged 19.

In Easton, on the 3d inst. Lt. Jesse Howard, aged 86. Mr. H. was distinguished for his active and patriotic exertions in those times which 'tried men's souls.'

In East-Bridgewater, Mrs. Susannah R. wife of Mr. Sylvanus Rogers, aged 25.

Consideration of Objections to
UNITARIAN CHRISTIANITY.

A FEW copies of this popular tract remain on hand, at this Office, and will be disposed of, for distribution, cheap. Jan. 12.

MORAL & RELIGIOUS SOUVENIR.

THIS DAY published, by N. S. Simpkins & Co. Court Street, "The Moral and Religious Souvenir," ornamented with a Frontispiece of Milton and his two Daughters—Vignette Title Page, and Devotion—beautifully bound. Price $1,37 in cases.

Likewise—The Juvenile Sketch Book, containing the following original and select stories: The Two Friends; Lucy Milford; Grape Island; Blue Silk Scarf; Prejudice, or the English Girl and French Girl; and School Fellow's Last Request.

Likewise for Sale,

Evenings in Boston; Temptation, or Henry Morland; My Early Days; the Prize; The Governess; Peter Parley's Tales; Tales for Boys; Tales for Girls; The Young Philosophers; Gleanings for Youth; Barbauld's Lessons complete, with copper plate engravings; Little Henri; Parent's Assistant, with cuts; Susan Gray; Rural Scenes; The Rising Sun; The Obstinate Boy; with a large assortment of coloured Toys.

Also, The Atlantic Souvenir, The Token; Forget-me-not, Juvenile Souvenir. Jan. 5

JAY'S LECTURES,

IN which the Christian character is delineated in an interesting manner, in the various relations of life; 1 vol. 8 vo. is in press, and will soon be published, by LINCOLN & EDMANDS.
Jan. 5, 1828.

NEW BOOK.—*Fruit and Flowers.*

COTTONS & BARNARD, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld, in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works.
Dec. 29.

HORNE'S INTRODUCTION;

Cheap Edition.

JUST received, and for sale by *Lincoln & Edmands*, Cornhill, Boston, Horne's Introduction to the Study of the Scriptures, 4 vols.; in boards, $8—bound, $9. Dec. 15.

LIBERAL PREACHER—No. VIII.

JUST received by BOWLES & DEARBORN 72 Washington-street, "*The Liberal Preacher*," for Dec. containing a Sermon *On the Uses of Solitude*.—By Rev. F. W. P. Greenwood.
Dec. 8.

DR. LOWELL'S SERMON.

JUST published, and for sale by *BOWLES & DEARBORN*, 72 Washington-street, "*The name of Christian, the only appropriate name for a believer in Christ.*" A Sermon preached at the dedication of the the Third Congregational Church in Cambridge, Dec. 25, 1827, by Charles Lowell, Minister of the West Church in Boston. Jan. 12.

APPROVED SCHOOL BOOK,

SUITED to common schools in general, and younger classes in Academies—on a new plan.

S. C. STEVENS, *Dover, N. H.* has just published, a Stereotype Edit. of "THE ANALYTICAL READER, containing LESSONS in Simultaneous Reading and Defining, with Spelling from the same. To which are added, Questions and References to an Appendix; containing Sketches of Characters, Persons and Places, alluded to in the work. By Samuel Putnam. 'I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue.' Third edition."

*** As it is of the highest importance that children should be furnished with such books as will enable them to make the greatest proficiency; and as all, who have examined the above, concur in giving it their highest approbation, in writing or otherwise, Parents will do well to furnish their children who are destitute with it.

It is used in all the Public Schools in Portsmouth, Danvers, &c. by direction of the School Committees, and pretty extensively in most other towns, as well as several Academies.

EXTRACTS FROM RECOMMENDATIONS.

From the American Journal of Education.

"The preface of this little volume contains several judicious and useful remarks, which seem to be the fruits of experience and attentive observation. The whole book possesses much merit.

"The first edition of this meritorious work was mentioned in our first volume, p. 318. The present edition is rendered still more acceptable by revision, and a greater neatness of execution. The plan of this work is of so useful a character, that we hope teachers will avail themselves of a perusal of it. We know of no course so well suited to make children thoroughly acquainted with the words of their own language, or to impart the advantages of correct, forcible, and appropriate expression."

Rev. Dr. Tyler, President of Dartmouth College, says:

"The plan which is new, appears to have been suggested by long experience in the business of instruction; and so far as I am able to judge, to be well adapted to facilitate the progress of learners. I should be gratified to see it introduced into all our primary Schools."

Rev. DR. PAYSON, Portland, Me. says:

"I have examined "The Analytical Reader," and am of opinion that the author has introduced some valuable improvements, which render it, in several respects, superior to any other work of the same class, with which I am acquainted."

Hon. Judge WARE, Portland, says:

"I have looked through "The Analytical Reader," and think it well adapted to the use of schools. The selections are suited to the capacity of children, and calculated to give them a taste for reading; while the definitions and pronounciation given on the opposite page, are calculated to give them a correct pronounciation, and impress in their minds a distinct notion of the meaning of words. I think it may be advantageously introduced into our common schools."

From Rev. NATHAN PARKER, D. D. Portsmouth.

DEAR SIR,—"I have examined with some attention 'The Analytical Reader.' I am happy to find that it is constructed on the principle that an important part of Education is to teach children that they have minds, and to learn them how to use their intellectual faculties. I think it well calculated to be interesting, by imparting light to the understandings of children, by giving them the consciousness that they have faculties worth improving. The selections are made judiciously; the mechanical arrangement of the work is happily designed, and it is well calculated to exert a good moral influence. I wish you success in your efforts to advance the cause of education.

"Mr. S. Putnam. NATHAN PARKER."

Hon. *Levi Woodbury*, LL. D. Senator in Congress, and late Governor of New-Hampshire, says:

"I have examined the *Analytical Reader*. The system you have adopted will undoubtedly tend to sharpen the attention of pupils, to strengthen their memories, and to bring into exercise earlier than usual their powers of judgment.

"With these advantages, the book certainly merits patronage in all our primary Schools."

From Rev. Mr. *Hildreth*, Gloucester, Mass. and formerly Professor at Phillips's Exeter Academy.

"DEAR SIR,—The plan of your book I like very much; it must greatly promote one of the principal objects of Education, which is, to lead children to form the habits of thought and reflection; to search for the *meaning* of what they read; to study *things*, and not *words only*. I have often had occasion to observe how easy it is, to accustom children to be contented with *sound* without sense, and how important it is, to direct their education in such a manner as always to associate *words* with the *ideas* they signify. Your book has been introduced into the schools of a neighboring town; and the minister of the town has told me, that he considered it worth all the other books in use in the place.——Yours,

"HOSEA HILDRETH.

"Mr. S. Putnam."

From the Rev. *Barton Stow*, Pastor of the Calvinistic Baptist Church, Portsmouth, N. H. and late Editor of the Columbinn Star, Washington City.

"Mr. Samuel Putnam—Dear Sir,—I ought, before this late period, to have acknowledged the receipt of a copy of your "Analytical Reader." I have perused the work with attention, and am particularly gratified to find it well worthy of the high commendations which have been so frequently passed upon it by others. It is, in my estimation, a very successful effort towards the accomplishment of an object, which, especially in our Primary Schools, has been most culpably neglected. Upon your plan, I am satisfied that pupils must *think* as well as *read*."

From Rev. Mr. TURNER, Portsmouth:

"DEAR SIR,—You will please accept my grateful acknowledgements of your polite attention in presenting me with a copy of your "Analytical Reader." I have long thought that a work of this description was necessary to the schools of our country: and the effort you have made to enlarge the acquaintance of our children and youth with their native language is deserving of much commendation. I consider the plan and execution of your works good, and sincerely hope it will be brought into general use in our schools, and that the author may experience the pleasure and receive the reward, which are due to meritorious exertions in the cause of literature.——Yours, respectfully,

"EDWARD TURNER."

The work is also recommended by the following gentlemen: Rev. Mr. Farley, Preceptor, Atkinson, N. H. I. W. Bourne, A. M. formerly Preceptor of Franklin Academy, Dover, N. H. A. Mack, A. M. Preceptor, Haverhill, N. H. Rev. Mr. Hall, Preceptor, Concord, Vt. Mr. Tenney, Preceptor, Hampton; Mr. Foster, Preceptor, Gillmanton; Rev. Mr. Towner, Preceptor, Wolfboro'; Rev. Mr. Clary, Rev. Mr. Maffit, Dover; Rev. Mr. Burroughs, Portsmouth; D. Leavitt, A. M. Teacher of Mathematics, &c. Meredith, N. H.; B. Greenleaf, A. M. Preceptor, Bradford, Ms.; Rev. Prof. Upham, Bowdoin College; Mr. Jackson, Teacher of Monitorial school, No. 1. Portland, Me.

For sale by the Publisher, Dover, N. H. also by Hilliard, Gray & Co. Richardson & Lord, Wait Green & Co. Bowles & Dearborn, Boston; Whipple & Lawrence, J. W. Archer, J. M. Ives, Salem; S. N. Tenney, Newburyport; Dorr & Howland, Worcester; J. S. & C. Adams, Amherst; S. Butler, Northampton, Ms;—Childs & March, J. F. Shores, J. W. Foster, Portsmouth; I. Hill, J. B. Moore, Concord; F. Grant, Exeter; J. Prentiss, Keene; R. Boylston, Amherst; Aldrich & Barton, Newport; C. C. Benton, Lebanon; H. Towle, Haverhill, N. H.;—White & Reed, Wells-River; S. Ide, Windsor; G. W. Hill, Montpelier; Shaw & Lowe, Bradford; E. & W. Eaton, Danville, Vt. Shirley & Hyde—Pearson, Little & Robinson, Portland; P. Sheldon, Gardiner; C. Spaulding, Hallowell; H. Spaulding, Augusta; Wm. Hastings, Waterville; H. Hyde, Bath, C. Plummer, Bangor; Putnam & Blake, Saco; J. K. Remich, Kennebunk; Hutchins & Cory, Providence, R. I.; O. D. Cooke & Co. Hartford, Conn.; Collins & Hannay, New-York city.—Price, 25 cents. Jan. 5.

POETRY.

[From the London New Monthly Magazine.]

THE STREAMS—By Mrs. Hemans.

The power, the beauty, and the majesty,
That had their haunts in dale, or piny mountain,
Or forest by slow stream, or pebbly spring,
Or chasms and watery depths: all these have vanish'd;
They live no longer in the faith of reason!
But still the heart doth need a language.
Coleridge's Wallenstein.

Ye have been holy, O founts and floods!
Ye of the ancient and solemn woods,
Ye that are born of the valleys deep,
With the water-flowers on your breast asleep,
And ye that gush from the sounding caves,
Hallow'd have been your waves.

Hallow'd by man in his dreams of old,
Unto beings not of this mortal mould;
Viewless and deathless and wondrous powers,
Whose voice he heard in his lonely hours,
Or sought with its fancied souad to still
The heart Earth could not fill.

Therefore the flowers of bright summers gone,
O'er your sweet waters, ye Streams, were thrown;
Thousands of gifts to the sunny sea
Have ye swept along in your wandering free,
And thrill'd to the murmur of many a vow,
Where all is silent now.

Nor seems it strange that the heart hath been
Thus link'd in love to your margins green;
That still, though ruin'd, your early shrines
In beauty gleam through the southern vines,
And the ivied chapels of colder skies
On your wild banks arise.

For the loveliest scenes of the glowing earth
Are those bright Streams where your springs have birth:
Whether their cavern'd murmur fills
With a tone of plaint the hollow hills,
Or the glad sweet laugh of their healthful flow
Is heard midst the hamlets low.

Or whether ye gladden the desert sands
With a joyous music to pilgrim bands,
And a flash from under some ancient rock,
Where a shepherd king might have watch'd his flock,
Where a few lone palm trees lift their heads,
And a green acacia spreads.

Or whether, in bright old lands renown'd,
The laurels thrill to your first-born sound,
And the shadow flung from the Grecian pine
Sweep with the breeze o'er your gleaming line,
And the tall reeds whisper to your waves
Beside heroic graves.

Voices and Lights of the lonely place!
By the freshest fern your course we trace;
By the brightest cups on the emerald moss
Whose fairy goblets the tu femboss;
By the rainbow glancing of insect wings,
In a thousand mazy rings.

There sucks the bee, for the richest flowers
Are all your own through the summer hours;
There the proud stag his fair image knows,
Trac'd on your glass beneath alder-boughs,
And the halcyon's breast, like the skies array'd,
Gleams through the willow shade.

But the wild sweet tales that with elves and fays
Peopled your banks in the olden days,
And the memory left by departed love
To your antique founts in glen and grove,
And the glory born of the poet's dreams—
These are your charms, bright Streams!

Now is the time of your flowery rites
Gone by with its dances and young delights;
From your marble urns ye have burst away,
From your chapel-cells to the laughing day;
Low lie in your altars with moss o'ergrown,
And the woods again are lone.

Yet holy still be your living springs,
Haunts of all gentle and gladsome things!
Holy, to converse with nature's love,
That gives the worn spirit its youth once more,
And to silent thoughts of the love divine,
Making the heart a shrine!

MISCELLANY.

If the events related in the following letter are not real occurrences, (of which, however, the internal proof is strong,) it is, at least, not because materials for similar delineations are wanting in real life. It is truly instructive to contemplate the happiness and peace which are the inseparable attendants of such guileless simplicity, integrity, and unaffected benevolence, as the writer appears to possess, especially when contrasted with such a delineation, as is here given, of the faults, foibles, sins, and disquietudes of what is falsely called refined society.

To the unknown writer, whoever she may be, and also to her whose sympathy of feeling with its style and excellent sentiments, induced her to ask a copy, as well as to the friend who communicated it, we tender our sincere thanks.

For the Christian Register.

Mr. Editor,—

In the course of a pleasant excursion, last summer, I was accidentally detained in a remote country village, at the house of a clergyman. There was so much to admire in this charming family, that I did not regret a long easterly storm, which confined me entirely to the agreeable conversation of its inmates. Amongst these, I formed the closest intimacy with Miss Fanny Goodenough, a maiden sister of the clergyman, who with benevolent zeal contrived various little amusements for the long hours of a rainy summer day. When, at last, her ingenuity began to fail, she brought out of her chest of drawers a bundle of letters, with some of which I was so much entertained, that I begged a copy. The merit of the following was no doubt enhanced, in my estimation, by finding such a perfect coincidence between the style of the letter, and the manners of my hostess, who was the writer of it. V.

B*****, Dec. 4, 1822.

My dear Fanny,—

You will be glad to hear, that we arrived safely in B*****. The only mishap through our whole journey down fell upon your band-box. But I made myself easy about that, knowing it would trouble you less than if it had chanced to any thing of mine. In the hurry of setting out, I forgot to ask you to attend a little to old widow Withington. Give her the tea you will find in the square canister, and let the children carry her a cup of cream every morning.—Don't be ambitious to make butter; it is troublesome work at this season, and if our absence leaves any cream to spare, let our old neighbor have the advantage of it. I know it is the wisest way to have our thoughts about us, but mine will turn to home in spite of myself. I cannot tell how long we may be absent. Your brother went on to N. the day after we arrived, but the time of his stay there is altogether uncertain. I know you love, once in a while, to hear about strange things, so I will try to give you some little account of what I have seen and heard. It will seem to you an idle tale, and indeed while it is passing directly before my eyes, I cannot always feel sure that it is not all *make-believe*—a sort of play. But to begin—My husband, you know, is just like a rock for steadiness, but my heart beat a little when we stopped at Mr. K*****'s house, it looked so large and handsome. I however soon quieted myself, by thinking that there was neither spirit nor life in stone and mortar, and though now cut and squared, and one stone set upon another, there was nothing more to fear from them than when they were in the quarry; so I set still in the chaise while your brother got out and pulled a little brass nob that rung a bell and brought a well dressed man to the door, who bowed, and said Mrs. K. was not at home. But as I supposed she had only stepped in to see a neighbor, I agreed with my husband in thinking it best to go directly in bag and baggage. The man showed us into a room set out very grandly. Your brother went to the books, and I to the pictures; but we had hardly time to look at them, when Mrs. K. came in and received us in a friendly manner. But I was not a little puzzled for her meaning, when, after we were seated, she said "I should not certainly have denied myself if I had known it was you. I thought it was a lady whom I have been expecting this morning, and whom I am not quite willing to see at present, as I know when she comes it will be to announce the arrival of a lady from P******a, to whom I must pay some attention." She had hardly said this, when a bell rung so loud that I started; my husband had just gone into the entry to put on his cloak to go out; but the well dressed man, whom I now discovered was one of the helps, got to the door first and opened it. He was in the room receiving some orders from Mrs. K. when the bell rung. In his hurry to answer it, he did not shut the door quite fast, and to my utter amazement I heard him say in as unruffled a way as if he had been speaking the truth, "Mrs. K. is not at home." I was looking to see what Mrs. K. would say to a lie so bold, when I heard your brother, in his mild way, say, "You mistake friend, she is in the parlor with my wife." "Then I will go in and see her," said a lively voice. "What shall I do," said Mrs. K. "it is the very lady I have been trying to avoid." This had but just escaped her, when a young lady in mighty spirits came laughing into the room. Mrs. K. held out both hands to receive her, as she said—"My dear Caroline, I am delighted to see you,—where have you been this age?—You need not tell me that your friend has come—*your good looks announce* her arrival." "Oh yes"—replied the young lady—"the sweet creature has come at last—she and her father you know left P******a, last Thursday in their own carriage, you know, and arrived yesterday. Ellen is as lovely as ever, I never saw her look handsomer, she wears capes, you know, and they are very becoming to her shoulders." I was so nonplused by all that I had heard and seen, that I did not understand much of what followed, till I heard Mrs. K. speak of that young woman in the romance that our school-master took such a fancy to, several years ago. "No," said Mrs. K in answer to something the young lady had said, "I have never been entirely pleased with his female characters. Some of them I admire, but they do not interest my feelings. I cannot get acquainted with them. Jeanie Deans is the only one I have ever truly loved. I read the heart of Mid Lothian, very often, and never without renewed admiration of the heroine. She is in my opinion the queen of Scott's genius, whom, having taken from humble life, with an ordinary person and rustic education, he has yet graced with an irresistible charm, by the perfect sincerity, the calm simplicity with which he has invested her." I was looking at Mrs. K. while she spoke, and her mouth which till now, since the young lady came in, had been widened into a sort of a smile only by great effort, opened now of itself, the muscles of her face lost their stiffness and played easily, while her soul seemed to look out at her eyes, as if pleased to be accounted worthy to speak, if only for once, in this communion of friends. I had been sitting on the farthest corner of the settee, but I moved nearer now to Mrs. K. with a feeling of love, and was going to say something myself of the beauty and peacefulness of a guileless heart, when the young lady rose to go, and Mrs. K. said "I will order the carriage directly to call on your friend—may I hope to see her at home at one o'clock?" "Send your name at any time, and she will be at home, you know, for she is impatient to see you," said the young lady.—"Not more impatient," replied Mrs. K.—while her face had the same ugly, strange look again—"than I am to see her."

The carriage was ordered, Mrs. K. made the visit, but what happened I know not; she came home an altered woman; something seemed to labor dreadfully within. I trembled lest a sudden disorder had seized her mind, she was so silent, absent and pettish—and when she tried to talk it was only by making some inquiry. She asked me, three times, at the dinner table, whether you were taking care of my family; and I believe as many times more the name of my youngest child. After the gentlemen had gone out, and we were alone, she said she was going to ask a few friends to take tea with her, and if I would excuse it, she would write some notes of invitation. I was delighted to hear her speak so rationally, and was pleased that she could be amused; but again was in a quandary when I found she kept on writing billet after billet, till she filled a sizeable basket. We then took a hasty cup of tea, and again she went to writing. I tried to turn her attention. She perceived it, and said "Excuse me, dear madam, I shall soon finish, I have only twenty now to write." "Twenty more!" said I—"here are above a hundred." "Two hundred and fifty must be written, but my husband will assist me," she replied. When he came home I was delighted to find he looked on the fruits of her industry without alarm, and set himself quietly to the same labor. My mind being relieved from the anxiety under which it had suffered, disposed me to sleep, and I went early to bed. When I awoke the next morning, I could not but admire the room in which I had slept so peacefully—the sun glittering upon the yellow curtains, the carpet as soft as velvet, & the air of the chamber as warm and pleasant as an autumnal day. How this was I could not at first imagine, for icicles hung thick and firm on the opposite houses. At last, in my search for the cause, I discovered an aperture, from which a stream of summer air came flowing in, like a kindly friend. When water was wanted, I had not even to take my pitcher to the well,—much less to run across the meadow to the brook, as neighbor Lockhart has to do; but just to turn the handle of a spout, and water came as freely as charity from a liberal hand. While I was admiring all the beauty and accommodations of this palace-like chamber, the loud, gay voices of the children, full of health and merriment, came like the song of birds in a spring morning to give an animation to the place; a sort of power to come into the heart, and work upon it in a way that no grandeur and no provision of conveniences can exactly do. My eyes filled with tears of gratitude, and never did I pour out my heart with more fervent thankfulness than for this family, upon whom it seemed to me that every temporal blessing was bestowed. With a lightsomeness that was like the feeling of home, I went down into the breakfast room. A bright coal fire in a grate as bright as the fire itself, the settee drawn up to the side of it, the breakfast table nice enough truly to please you, my dear Fanny, and then all round were flowers of every color of the rainbow growing in vessels of water. But I waited impatiently for the mistress of all these creature comforts, expecting to see her adorned with a grateful countenance; that flower amongst the fairest in the garland of our graces, as good old Mr. Robert Bolton would express it. What was my disappointment to see her come into the room, pale and sad, with a sort of close, worried look. To my inquiries about her health, she answered only that she "was a little *excited*." By the way, I have been trying, ever since I have been here, to find out the meaning of this word, but it has so many significations that I cannot discover them all. Sometimes it means what we call in B***** a flurry, a fidget, a worry, out of sorts, out of tune; and, in short, what we sometimes call, sin, goes under this all sufficient word; I might fill my paper with the various uses to which it is applied, but, to return, I was lamenting Mrs. K.'s wakeful night, for I found that she had not slept, when I saw a smile come creeping over her husband's face as he sat looking over the newspaper; and, turning his eyes towards his wife, he said, "Shall I tell, my dear, the cause of your nocturnal distress?" Mrs. K. made no reply, and, addressing himself to me, he went on, "You have no doubt witnessed, if not entered yourself, into the turmoil of preparing for an ordination dinner; but my dear madam, that is but the slightest breath of summer air, compared to the domestic hurricane in which we are involved upon an occasion like the present. It is not because we are going to receive our fellow-creatures. Simply as such we could face them calmly; but it is because they are coming to us under a certain magical combination, under which each individual that composes it, losing his distinctive character, only goes to make up the number till it arrives at the charmed word. It is when arrived at the fearful word *party*, that the spell begins and distracts us with appalling apprehension that some ceremony belonging to the incantation will be omitted, and thereby provoke the witch Fashion, in honor of whom this feast is made. Now it so falls out that the man who usually prepares ice creams, and other refreshments indispensable at these festivals, is distressingly ill, and my dear timid wife, doubting the skill of any other hand, was haunted last night by the fearful images of falling pyramids, towers dropping into ruins, and the colors of the rainbow dissolving like the clouds of heaven into one inglorious liquid mass." Of all this I only comprehended that Mrs. K. was disappointed of something for her party, and that a poor man was sick. Knowing that nothing was so good to soften our own disappointments as seeking to relieve the distress of others, I was just going to propose visiting the sick man, when I saw Mrs. K.'s eyes full of tears. Her husband saw it too, and starting up with real sorrow in his face, "Pardon me, my love, he said as he kindly kissed her forehead." To which she only answered, "I hate to be ridiculed." "Do not use so harsh a word," he replied, "for what was only pleasantry." "It would be better to exert your pleasantry on some other object than your wife," answered Mrs. K. while this expression of angry, or as they would say here *excited* feelings gave vent to a shower of tears. In the midst of this the children came running in, full of glee, but as soon as they saw their mother, they stopped short, and a blank look came suddenly over their little merry faces. Mr. K. walked about the room. I could only sit quietly, and hope that the outward expression of gratitude, would awaken the inward feeling and restore peace. Breakfast was brought, but no thanks were offered, no blessing was asked. We sat down to it; but my dear Fanny I had little appetite, for the thought came to me, that if angels were then looking down upon us, what ungrateful, what sinning creatures we must appear in their sight.

8th. It is four days since the above was written. Your brother returned from N. last evening and we shall set out for home next Friday. Mrs. K. is no better, indeed I think she grows worse. You would think she was not more than ten years old, to see how her whole heart and soul are absorbed in putting artificial flowers in what she calls vases. But the confusion below is nothing to what she makes above stairs. This morning she ordered even the very beds to be taken down. An hour or two ago she brought me half a dozen lace caps, and begged me to choose one to wear on the great evening. I thanked her, and told her I had got a handsome muslin one which I had made to wear to the master's wedding, and had worn to two ordination dinners. However, she continued to urge me, and I saw she was beginning to look *excited*, and therefore thought it would be most kind to take one, and make no further objection, and selected the plainest. I could write more, but as this goes by post, I thought it a pity to send a double letter. Kiss all the dear children.

Your affectionate sister,

D. Goodenough.

Fashionable Parties.—It is with great pleasure that, at the opening of the present fashionable campaign, we learned, from high authority, that a revolution was to take place in the economy of evening entertainments, long and loudly called for by the experience of the past. It has heretofore been uniformly the remark of all well-bred foreigners, that our side-boards and supper tables were overloaded with eatables and drinkables, to an excess almost disgusting. Private fortunes have suffered considerable dilapidation in administering to the appetites of the visiting public; the health of the fashionable citizens has been materially injured, and we have enjoyed the character of a set of abominable gourmands. These remarks of eminent foreigners; the recent return of several well-travelled natives with more correct intelligence on the subject, and the diminution of the sinews by which the war of voracity was carried on, have conspired to introduce a better order of things. Under the auspices of several of our most distinguished matrons, a series of *soirees* has been commenced, and is in progress, at which no refreshment is offered but lemonade, and some little *gateaux*. The whole array of luxuries with which the tables of the fashionables formerly groaned on these genial occasions, for such they truly were, are to be banished. Custards and blancmange, calfs-head jelly and rum jelly, whipped syllabubs, respectable Madeira and honest whiskey punch, the whole tribe of West India sweet-meats, molasses and sugar candy, and all sorts of confectionary of all colors, are no longer to show their faces in genteel company. Even oysters, whether pickled or fried, or served up in the shape of oyster patties, are proscribed, and the more homely fraternity of sandwiches, hams and tongues are also denied admittance. The effect of this arrangement has been that rational conversation is not interrupted by the clattering of knives, forks and spoons—the bouncing of corks, or bawling for waiters. As the long expected supper is known to be no longer forthcoming, when conversation begins to grow dull and wit to flag, the party breaks up at a seasonable hour, and the health of the visiters is not endangered, as it formerly was, by riding or walking home in thin attire through the raw morning air.

CLOUGH'S DISCOURSES.

THREE Discourses on the faith which was once delivered to the saints. By Simon Clough, Pastor of the First Christian Society in the city of New-York—Third-street—Manhattan Island,—just published, and for sale by Bowles & Dearborn, 72, Washington-street. Dec. 8.

THE JUVENILE SOUVENIR,

BY the editor of the Juvenile Miscellany, author of Hobomok, The Rebels, &c. &c. just published and for sale by MUNROE and FRANCIS. Dec. 29.

ELEMENTS OF MEDICAL JURISPRUDENCE—by T. R. Beck, M. D. Professor of the Institutes of Medicine, and Lecturer on Medical Jurisprudence—in 2 vols.—just received and for sale by LINCOLN & EDMANDS, Dec. 15. *Cornhill—Boston.*

CAUTION.

WHEREAS *SWAIM'S PANACEA* has been counterfeited and offered for sale in this market, the public are respectfully cautioned against purchasing the same of any transient person, or of any person not regularly established in business. There is good reason to believe that the bottles, together with the plate, were manufactured in this vicinity; they resemble so much in size and appearance the genuine, that the difference could not be discovered by an ordinary observer. In order to put a stop, as soon as possible, to the mischief, a suit has already been instituted against the Vender, and supposed Counterfeiter, who as yet eludes arrest by the officer, and there is reason to fear he has left the city, in order to impose his counterfeit preparation on the public elsewhere.

Manufacturers of Bottles and Engravings, are cautioned against the manufacture of bottles, or the engraving of plates, which may aid this imposition on the public, as they will expose themselves to prosecution.

N. B.—The Counterfeit Preparation is so near an imitation, in appearance, of the genuine, that no person unacquainted with the fact, would be able to detect it. It has been extended even to the imitation of the signature All persons who feel an interest in the matter, are requested to call at No. 1, Union-street, where a bottle of the counterfeit can be seen, and compared with the genuine.

☞SWAIM'S PANACEA, *warranted genuine*, received directly from the Proprietor, at Philadelphia, is for sale by JONATHAN P. HALL, Jr. No. 1, Union-street. Nov. 17

THIS DAY PUBLISHED,

BY Frederick T. Gray, Boston, and G. & C. Carvill, New-York; THE NORTH AMERICAN REVIEW. No. LVIII.

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XI. Riedesel's Letters and Memoirs. Letters and Memoirs relating to the War of American Independence, and the Capture of the German Troops at Saratoga. By Madame de Riedesel.

XII. Dana's Poems. Poems; by Richard H. Dana.

XIII. Cadalso's Moorish Letters. Cartas Marruecas y Poesias Selectas; por el Coronel Don Jose Cadolso.

XIV. The Talisman. The Talisman for 1828.

XV. Critical Notice. Primary Books in the Study of Latin.

Quarterly List of New Publications.

Prospectus for the

LADIES' MAGAZINE;

TO be conducted by Mrs. *Sarah J. Hale*, author of "Northwood," &c. &c. assisted by several literary friends.

The *Ladies' Magazine* will contain sketches of American scenery and manners; critical notices of the literature of the day; articles of original poetry; biographical notices; anecdotes of eminent women; and whatever else is calculated to illustrate and improve the *female character*.

Conditions.

I.—The Ladies' Magazine will be published on the 15th of every month, commencing with Jan. 1828; each number to contain about 50 pages, handsomely printed on fine paper; the whole making two octavo volumes a year of about 300 pages each.

II.—Price, three dollars a year, to be paid on the delivery of the third number.

III.—Persons obtaining six subscribers, and becoming responsible for the same, shall receive a seventh copy.

☞All communications relating to the work, to be made to the publishers.

PUTNAM & HUNT,

Publishers, 362 *Washington Street.*

Subscriptions received at the several Bookstores. Jan. 5.

MERCHANTS' ACCOUNT BOOKS.

JOHN MARSH, Stationer and manufacturer of Patent Account Books, No. 96 and 98, State Street, would respectfully invite the attention of the Mercantile community, and Incorporated Companies, to examine his assortment, which comprises the various sizes and qualities—complete setts, made from superfine hot and cold pressed papers, bound in elegant Russia Leather, with the elastic or plain backs.—Also, an extensive assortment of the finest Stationary, Writing, and Letter Paper, which will be sold at the lowest cash prices.

☞Particular patterns of Ruling executed, or Account Books made to order, in the best style, and at the same rate as if on hand. Jan. 5 tf

JAY'S LECTURES,

IN which the Christian character is delineated in an interesting manner, in the various relations of life; 1 vol. 8 vo. is in press, and will soon be published, by LINCOLN & EDMANDS. Jan. 5, 1828.

NEW BOOK.—*Fruit and Flowers.*

COTTONS & BARNARD, 184, Washington-St. have just published an interesting little work, entitled "Fruit and Flowers; a religious story for Children, by the Author of a Dialogue on Providence, Faith and Prayer." 2m Jan. 5, 1828.

CAMBRIDGE EDITION OF HYMNS.

HILLIARD & BROWN, Booksellers at Cambridge, have a few hundred copies of the above work, the fine edition, (third corrected) 12mo. which they will sell at cost if applied for soon.

These copies are not so desirable, indeed, to Societies now first adopting the work, as the *subsequent editions;* but claim the particular attention of such as *already use* the *second* or *third*, for whom they will prove much more convenient. Nov. 27, 1827. 8t

MRS. BARBAULD'S WORKS.

THE Cambridge edition of the Works of Mrs. Barbauld, in three vols. elegantly half-bound in calf, and very suitable for New Year's Presents, may be obtained at this Office, and at the Bookstores in the city, generally.

This is the most complete edition of Mrs. Barbauld's Works yet published, and though not so cheap as the New-York edition, will, it is believed, be found much more satisfactory, by those who desire an acquaintance with her works. Dec. 29.